

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Through these auxiliary organizations we have been able to reach out a guiding hand, and to exert an influence for good over many of our young men and women, whom it would have been difficult to reach by the organizations of the Priesthood. . . The necessity of our organizations will continue as long as we have children.”—JOSEPH F. SMITH.

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THE RECREATIONAL AIMS OF THE M. I. A.

RECREATION NOT A NEW FIELD

IT IS KNOWN that this is not a new field for the Church. Looking back into the past, it is discovered that even the Prophet Joseph Smith himself had an appreciation of the need of directing the leisure time of the people. Generally, a prophet was looked upon as one with a sad countenance, one out of harmony with all the world and its life. When men came to see this modern prophet they were considerably shocked not to see him with his physical appearance conforming to the ordinary notions of a prophet. He did shock sectarian ministers when after defeating them in religious argument, he gave them another chance by offering either to jump with them or wrestle or pull stakes. In either of these fields he was an expert. He made good use of his time in development of his physical body as well as his spiritual nature and his intellectual being.

During the period of President Young's administration more attention was given, and circumstances demanded it, to the leisure time of the people. What would have been the result of those long dreary marches of numerous companies across the plains prior to the days of the railroad if the play time of the people had not received as much attention as their work time? About the camp-fire at night, that dull care might be driven away, that the hopes of the people might be built up, a violin was brought out, the sagebrush was cleared away or the ground leveled, and the people were encouraged to participate in the dance. When they reached the valleys of the mountains, far removed from the world

and its civilization, the leaders knew that to keep the people contented and happy they must have opportunity to express themselves through those natural urges which the Lord has placed in the human heart; for it is as natural for one to play as to worship. God has planted in the human heart, all over the world, a desire to worship, but you will find equally strong the desire to express one's self through the several human urges. And so, President Young, recognizing the need of the people in these directions, established playhouses—the Salt Lake Theatre and the Social Hall—and brought to the aid and assistance of the talented young men and women of the Church the ablest teachers that could be found in the field of expression. What a joy was brought to them in the building of the great tabernacle and the erection of the organ before the days of the railroad: These things brought a culture in music, for it is as natural for the human heart to love music as to love to worship. So, in these various avenues was opportunity given for the development of the people in their social life. It is safer to entrust the young people of the Church to the leadership of the Church in its recreation than to send them to those who are conducting recreation for money. Educators are now agreed that the religious institutions which will endure are those which provide some sort of direction for the leisure time of the membership of their church.

NEED OF GUIDANCE

In recent years the Latter-day Saints have expended millions of dollars in the erection of gymnasiums and modern recreation halls, etc., that give facilities for the direction of this program in the Church.

Why should not the Church be concerned over the leisure time of its members? One-half of the time of the people is left to them for leisure time activity, and in this period lies the greatest danger. There is little danger of men acquiring bad habits when they are hard at work and busily engaged in the field, in the shop or elsewhere; but when they are at play there is a greater tendency to form habits that are hurtful and detrimental. It is said that more than seventy-five per cent. of all our crime. . . . is committed after working hours during the leisure time period.

Where do you go when you are at play? Do you soar? Do you rise with the eagle to the lofty and the beautiful? Or do you descend at will to the low and groveling, to the filthy? Men and women do not reveal their true characters until they are at play.

It is generally recognized that there is need of guidance and direction, not only while men and women are at work, not only while they study theology, but when they are at play, and the Church feels an anxious desire to help direct its membership in that play period, and to assist in encouraging worthy interests.

The development of the physical body seems to be a theme that interests our Father in heaven, for He has given the Word of Wisdom to promote the physical well-being of His people. Surely He would be pleased, not only in their observance of the Word of Wisdom, in refraining from taking into their bodies the things that are hurtful, but He would be equally pleased to see them take the care of these physical bodies that will keep them strong and vigorous.

All work and no play still makes Jack not only a dull boy, but an old boy. There is a tendency toward too many hard working men and women getting old fast. All need relaxation; all need to play. Play of a proper type for men and women will bring physical development, health and the extension of life. It is a delightful thing to know that this spirit is growing, showing itself in golf, volley ball and other lighter forms of activity. It is a delightful thing to see grace of movement and action in men and women, resulting from games, dancing and other activity. Who doesn't like to see a man in his physical strength standing erect, alert, active? Undoubtedly our Father in heaven is surrounded by men and women who have learned grace in motion and action as well as righteous living.

DESIRE FOR SELF-EXPRESSION UNIVERSAL

Perhaps there is no urge that has been so strongly manifest all over the world as the desire to express one's self. There are no people who do not have some sort of language. The human heart craves expression, and here, too, may be further developed these God-endowed gifts in the human being to full and more beautiful expression.

There is surely great need for aid and assistance in directing the tastes of the people in music towards the beautiful, the uplifting and the elevating. It is the hope of the M. I. A. that in the field of music the hearts of the people shall ever be turned towards the beautiful, the good, the elevating, and that they shall develop not only the ability to discriminate, but a love of the good and the will to reject that which is undesirable.

Reading! Love of good books! What a joy can come to those who spend their leisure time in reading! The habit is a good one, but it needs to be directed towards good things. Perhaps never before has the world been flooded by so much that is undesirable in the way of the printed page as we have to-day. It is easier, perhaps, for this generation to go astray in this line than any other generation that has had experience upon this earth. And yet, on the other hand, no other generation has had so much that is delightful, so much that is uplifting and helpful. By the selection and reviewing of good books, the attention of the membership of the Church in their reading will be directed towards the things that are delightful and profitable.

While the Church does not pretend to run a matrimonial bureau, it is an established fact that the social field is a mating place for the membership of the Church. Young people will become better acquainted in one evening in a social activity than in ten ordinary meetings.

NON-COMMERCIALIZED RECREATION

It will readily be realized that the real purpose of the recreational program is not to make money out of recreation. Recreation has been so generally commercialized that it is going to be no easy matter to develop the leadership which can compete with commercialized recreation, for, while it is not the desire of the Church to destroy commercialized recreation, it is their hope to exert some influence in this field toward establishing high standards.

THE CHURCH AND RECREATION

Surely there is no other influence that could be directly in control of the recreational program as desirable as a Church influence. Shall we leave it to those who are in the business for the making of money? The Church's mission will never be fully discharged until it does use its influence and power in directing the recreational program of the Church for the preservation of the young men and the young women from the evils that come in commercialized fields that are to-day allowing all classes of people to mingle together, where exist dangers and corrupting influences that seek to destroy the ideals that are established through religious teachings.

To the Mutual Improvement Associations, therefore, has the Church given this responsibility; and recently the Presidency of the Church, on the appeal and the request of the Mutual Improvement Associations, have extended to the Primary Associations, an affiliation with this program. In these organizations, the Primary and the Mutual, may now be found the entire membership of the Church.

It has been suggested to the Mutual Improvement and Primary workers in this field that since all of the people of the Church belong to these two organizations, they utilize their forces in projecting the recreational program of the Church themselves instead of calling upon other organizations to furnish a part of the program. The Sunday School is engaged in the direction of theology; why should they be called to provide something that is entirely out of their field—a recreational program? Certainly to these organizations shall be extended the fullest privilege of conducting social activities for their own group, but when we come to present to the public our program, it is expected that the Mutual Improvement Association, and the Primary for the younger children, will provide a program that will be all that is desirable for the entire membership of the Church.

Recognizing that there are certain interests in the human heart, it is a part of our mission to utilize the means that have been given to us in this fine program that will perhaps reach the boy who is not now interested in religion. We may get him in basketball; we may get him in baseball; we may get him in singing; we may get him in other forms of recreation. This, however, is not the end; it is but the means. The end is to keep him clean and fit for service in the Church and State, for which he must have faith in God.

So, as the Master said, He came that men might have life, and have it more abundantly, the Church looks to the complete development of the human being, supplying all his needs, and letting the young people of the Church feel that they belong to the most generous, the most kind and considerate and sympathetic organization there is in the world, that denies them no human expression in righteousness, but encourages them in the fields of endeavour, to develop complete living, that men may indeed have joy in the fulness of life and have it abundantly.—From the "Introduction" to the *M. I. A. Hand Book* for 1928.

THE NEW COURSE OF STUDY

THE YEAR 1930 is the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. Therefore, the theme of the M. I. A. Study Course for 1929-30 deals with the many and great gifts of the restored Gospel of Christ, during its century of existence. Members and friends will do well to study this interesting and enlightening manual. The title and table of contents follow:

A GOSPEL CENTURY

SOME EPOCH-MAKING EVENTS AND DOCTRINES

Chapters: *A. Doctrine, Organization and Prophecy.* 1. The Religious Condition of the World in 1830. 2. "Man Was in the Beginning with God." 3. "Adam Fell that Men Might Be." 4. "In My Father's House Are Many Mansions." 5. Eternal Hope. 6. "God Hath Spoken." 7. A Kingdom of Priests. 8. The Kingdom of God. 9. Volumes of Scripture. 10. The Eye of Prophecy.

B. History and Results. 11. The Organization of the Church. 12. The Blood of Martyrs. 13. The Great Migration. 14. Settling the Land of Promise. 15. Romantic Salt Lake City. 16. "Go Ye Into All the World." 17. A Religion Worth Having. 18. The Way to Truth.

C. The Presidents of the Church. 19. Joseph Smith. 20. Brigham Young. 21. John Taylor. 22. Wilford Woodruff. 23. Lorenzo Snow. 24. Joseph F. Smith. 25. Heber J. Grant.

GENERAL Y. M. M. I. A. SUPERINTENDENCY

ELDER GEORGE ALBERT SMITH, of the Council of the Twelve, is the General Superintendent of the Young Men's Mutual Improvement Association. He is ably assisted by Elders Richard R. Lyman and Melvin J. Ballard, also members of the Council of the Twelve, and a General Board of Assistants. Upon these general officers and their staff of co-workers devolves the solution of the problems of the young men of Zion. Theirs is the privilege of making young men strong, physically, mentally, morally and spiritually. The General Board maps out the year's study course, plans the major social activities, outlines conference programs, chooses books for the M. I. A. reading course in conjunction with the Y. L. M. I. A. officers, selects a suitable slogan and does many other valuable services for Mutual members.

The General Superintendency of the Y. M. M. I. A. are to be congratulated on their success in developing Latter-day Saint youth. The European missions give them active support and are attempting to carry out their policy.

GREETINGS FROM THE NEW Y. L. M. I. A. PRESIDENCY



LUCY GRANT CANNON

RUTH MAY FOX

CLARISSA A. BEESLEY

TO THE MEMBERS of the Young Ladies' Mutual Improvement Association of the European Missions.

Dear Sisters :

The Presidency of the Y. L. M. I. A. desire to express to you their appreciation of the good work you are doing in our organ-

ization. Just recently we have had visits from returning Elders, who have told us how enthusiastically you are working; especially have they emphasized the Bee-Hive work. When we think of the 55,000 members enrolled in the M. I. A., we remember you as an important part of that number.

We are truly grateful to know that in a large way you are helping to spread the Gospel of Jesus Christ, which eventually all the children of God must hear. You appreciate, we are sure, the great privilege that is yours in having an Apostle—Elder John A. Widtsoe and his capable wife—to visit you sometimes in your conferences and to instruct your teachers so that they may more fully understand their duties.

Since the Church Authorities have assigned to the Mutual Improvement Organization and the Primary, the leisure-time guidance of its members, our program necessarily carries some recreation or play. The physical body requires relaxation, especially if one is employed in heavy labour. The mind, too, must be refreshed occasionally with music, drama, and so on, in order to do its best work in serious lines. Your local organizations are privileged to promote these or any activities that will best serve this purpose. We congratulate you on the broad field opened for your enthusiastic endeavour.

May God bless you and yours with every needful blessing.

Lovingly and sincerely,

RUTH MAY FOX

LUCY GRANT CANNON

CLARISSA A. BEESLEY

General Presidency

THE YOUNG MEN'S PROGRAM

THE Mutual Improvement Association makes large provision for the development of manhood in two very important branches of activity for men.

Scouting.

Boy Scout work is for boys from twelve to fifteen years of age, inclusive. The object of this movement is to train the boy in scoutcraft, discipline and leadership, and thus to prepare him to be the man of to-morrow, a future leader of the Church and State. Our responsibility to our boys is great. Capable leaders should be chosen to guide them in their Priesthood activities and inspire them and their friends in scout work. In all scouting activities, the official scout hand books and programs should be followed, and all troops must be part of the national organization.

(Continued on page 634)

THURSDAY, OCTOBER 3, 1929

EDITORIAL

HISTORY AND AIMS OF THE M. M. I. A.

THE Young Men's Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints were begun in the year 1875, the first organization having been effected in the Thirteenth Ward, Salt Lake City, Utah, on the 10th day of June, that year, by Junius F. Wells, under the immediate instruction and direction of President Brigham Young.

The origin of the Young Ladies' Mutual Improvement Association is unique in that it evolved from an organization formerly known as the Retrenchment Association. The parent institution was founded by President Brigham Young on November 28th, 1869.

President Brigham Young, the founder of the Y. M. M. I. A., among other instructions, stated the general purpose of the organization in these words:

"We want you to organize yourselves into associations for mutual improvement. Let the key-note of your work be the establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life. . . . Each member will find that happiness in this world mainly depends on the work he does, and the way in which he does it. It now becomes the duty of these institutions to aid the holy Priesthood in instructing the youth of Israel in all things commendable and worthy of the acceptance of Saints of the Most High God."

A like assignment was made by President Young to the Y. L. M. I. A. when he organized his daughters into the first association. Among other excellent instructions given he said:

"I have long had it in my mind to organize the young ladies of Zion into an association so that they might assist the older members of the Church, their fathers and mothers, in propagating, teaching, and practicing the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth. . . . We are about to organize a Retrenchment Association, which I want you all to join, and I want you to vote to retrench in your dress, in your tables, in your speech, wherein you have been guilty of silly, extravagant speeches and light-mindedness and thought. Retrench in every-

thing that is bad and worthless, and improve in everything that is good and beautiful. Not to make yourselves unhappy, but to live so that you may be truly happy in this life and the life to come."

The aim of the M. I. A. is, therefore, not only, first, to impress the youth with a testimony of the Gospel of Jesus Christ; but second, to aid them in obtaining all true knowledge; to teach the young people to preside over public assemblies; to express themselves before the public; to enable them to study and practice civil, vocational, social, scientific and educational affairs; and also to train them in all that pertains to religious, moral, social, physical and intellectual advancement. There is no excellent or enjoyable thing that the Church does not foster and desire to promote among its members; and its purpose in sustaining Mutual Improvement Associations and charging them with the care of the leisure time of our people is to answer every desire of this nature, and to provide for the gratification of every legitimate ambition and impulse in these things, without having to seek opportunity elsewhere.

With the years this wonderfully comprehensive aim has unfolded and developed. The spiritual needs of the members receive first consideration, while those of a physical and mental character are also felt to be of great importance. The obtaining of an individual testimony of the truthfulness of the Gospel of Jesus Christ, a keen perception and appreciation of the mission and glory of Latter-day Saint youth, a joyous acceptance of life's highest duties, with the ability to find and understand the beauty that lies before them; in short, the perfecting of character to its highest and greatest possibilities continues to be the aim and purpose of the Mutual Improvement Association. To one whose educational advantages have been few, this additional field is rich with opportunity and needs but the tools of ambition—thorough preparation and earnest application—to insure such a splendid harvest of knowledge and training as will in very deed prove a power in safe-guarding and ennobling the lives of the recipients.

Since people can be reached most effectively through the medium of the activities of life, the aim of the M. I. A. is to direct its efforts along any one or all of the following principal activities of man:

1. Worship. 2. Service. 3. Study. 4. Recreation.

Recognizing the fact that President Brigham Young under divine inspiration understood thoroughly the mission of the M. I. A., we adopt the following as the general aim of the organization:

To assist every man and woman to complete living on the foundation of faith in God and His great Latter-day work, which means living in perfect harmony with the established standards of the restored Gospel of Jesus Christ, in relation to God; in relation to one's fellowmen; and in relation to oneself.—From the *M. I. A. Hand Book* for 1928, pages 15-18.

THE YOUNG MEN'S PROGRAM

(Concluded from page 631)

M Men.

The M Men organization provides activities for young men after they leave Scouting. It develops them into their full stature, physically, intellectually and spiritually, by giving them full opportunity for self-expression. The M Men elect their own officers and conduct their own meetings, under the counsel of a supervisor who represents the M. I. A., and whose duty it is to stimulate initiative and leadership—to supervise, not officiate. M Men are encouraged to meet and work out their own problems in a manner that will prepare them to handle the larger responsibilities of life.

Future issues of the *Star* will give further information about the work of Scouting and M Men.

THE YOUNG LADIES' PROGRAM

AT THE recent conference of Mission Presidents the following agreements were reached concerning activity for the girls and younger women of the Church in the European missions.

Bee-Hive.

1. All girls' activity in the missions is to begin with Bee-Hive work, unless there are enough younger ones to begin the Sea Gull work.

2. No Gleaner Girl work shall be undertaken until all have finished the full Bee-Hive program; otherwise there may be much confusion.

3. The age limit is from fourteen years up. President Widtsoe has suggested that in the European missions, until the work is fully operative, any *young* woman under ninety years of age (!) may become a "Bee-Hive girl," if she fills the requirements.

4. A three year course for Bee-Hive work. (a) First year: The girl works for the rank of "Builder in The Hive" (see pages 14 and 15 in the Hand Book). (b) Second year: The girl works for the rank of "Gatherer of Honey" (see pages 36 to 38 in the Hand Book). (c) Third year: The girl works for the rank of "Keeper of the Bees" (see pages 52 and 53 in the Hand Book).

5. The "Day of the Swarm" is the day on which rank is to be conferred for work done and should be a day of rejoicing and gladness. (See pages 77 and 78 of the Hand Book). This will create much interest among the girls and their parents. The "Day of the Swarm" for the first-year graduates is to be made a Branch affair. The second year's exercise is to be made a District affair. The third year's graduation from the entire program should be made a mission affair, if possible.

6. On graduation the girls are to receive an appropriate diploma which is to be uniform in all missions. This diploma is beautiful and will rank among the girl's choice possessions. The day is to be made the occasion for a real celebration, in which as many as possible may participate.

7. After graduation each girl is urged to become a Bee-Keeper and begin to gather a "swarm" of her own, trying to interest younger members, whether they are members of the Church or not. Indeed, the more non-members interested, the better.

Junior Members.

8. If there are not enough younger girls to make feasible the formation of a Sea Gull group, the girls from twelve to fourteen years of age may become Junior Bee-Hive Girls—but only on the full understanding and consent of parents. If the girl is strong, the work may not be too much for her; if she is delicate, it is advised that sleep is better for her than Bee-Hive work. Where the younger girls are members, try to hold all meetings and socials in the early evening hours. Our Church activities must never be the means of unnecessary dissipation of the health and strength of the members or others.

The Gleaner Girl Program.

After the Bee-Hive work has been completed the Gleaner Girl work may be begun. This activity is for the older girls, but it should not function until the girls have had Bee-Hive work.

A program of activity is being prepared for all the missions. If any are ready for the work, please notify European Mission headquarters at 295 Edge Lane, Liverpool, England.

Sea Gull Girls.

This is for the younger girls, and functions with the older girls of Primary age—from twelve to fourteen years of age. Wherever there are enough younger girls, this inspirational work should be given.

Programs will be furnished for any groups who may be ready for this work. They should not be held back, for they may lose interest in Church activity. We must keep our young people busy.

The older girls or graduate "Keepers of the Bees" are urged to begin Sea Gull work in their Branch or neighborhood.

Conclusion:

It is agreed that all missions shall push the Bee-Hive work with much enthusiasm, for the work is fundamental in the lives of all young women. The work for older girls is to follow the Bee-Hive activity.

In this program we must stand together.

HOW TO BECOME A BEE-KEEPER

DEAR FRIEND:

You are interested in a very great and interesting work, whose object is to help you develop with joy your own individuality, that you may lead a more useful life. Everything worth while is worth striving for and putting forth effort to attain. While working in the Bee-Hive we must learn that work is a joy and to do our best each day.

Enrollment. To become enrolled in the swarm, each one of you must fill ten Probationary Requirements (see page 13, Hand Book), which should be finished within a month. At the end of the month, if the requirements are met, you are enrolled as a Bee-Hive girl and permitted to wear the pin (which should be worn over your heart), the costume—see the Hand Book—and the Bee-Hive emblem (which is worn on your left sleeve).

Costume. The Bee-Hive colours are brown, gold and blue, and the costume combines these colours: A dark skirt (preferably brown, serge or flannel) long enough to cover the knees well when sitting; a tan beige blouse with long sleeves and not too low neck; and a tie of saxe blue crepe-de-chine. Or it may be a one-piece dress cut in "middy" effect. It need not be expensive. All girls in the swarm should be dressed alike; and the costume should always be worn at Bee-Hive or M. I. A. meetings. You are to earn or save enough to purchase your costume (blouse only, if you have a dark skirt) and your Hand Book (price three pence). Now you are ready to become a real Bee-Hive girl.

Name and Symbol. You next choose your name and symbol. While working we must have something which is an "ideal"—something that will inspire and help us on to higher things, as we strive for righteousness; and something also which will aid us in richer, fuller self-expression.

You are to choose your own symbol—one that means the most to you. Many suggestions are given in the Bee-Keeper's Book to which you may have access. Your name and symbol are your very own, and you must keep them through the required time and honour them afterwards. In Bee-Hive meetings, girls are called by their Bee-Hive names only.

Scrapbook. Another way to make use of your name and symbol and the things you are learning, is to make a scrapbook (page 12, Hand Book). You are to design the covers and make them yourself; then put in them the material gathered while cell-filling, such as putting in a plan of what you think would be a girl's ideal bedroom; your favourite poems, or any memento worth keeping. The book should be divided into the seven fields of work, with an extra section or two for miscellaneous collections. In the section for religion, you could write from memory the Ten Commandments, the Beatitudes and the Articles of Faith, etc.

Use, in every possible way, such as on drawings, essays and poems, your name and symbol. The scrapbook will be a treasured possession in later life, and should express your girlish ideals and aspirations.

Cell-filling. In the bees' world a cell is the place where the bee deposits its honey gathered that day, and when the cell is full, the bee seals it with wax. In the human Bee-Hive, "cells" are certain tasks which we set out to do; and when they are accomplished we are rewarded with a seal which we put in our Hand Books to "seal the doing of that cell"—an evidence that the tasks are accomplished.

There are seven fields in which the Bee-Hive girl works: Religion, Home, Health, Domestic Art, Out-of-Doors, Business, and Public Service. She gathers honey (experience) from all these fields—which experience is to enrich her life.

The Foundation Cells are of a general nature, to lay the foundation for the structure of life (i.e., character). Later cells add to the structure, and when all requirements are met, this "structure" is as firm and perfect as can be, and may then withstand the "fierce buffetings of the elements," or the trials of life. We may compare this structure which we are building to our lives, and through the Bee-Hive work attempt to mould our lives toward perfection.

First Rank: Builder in the Hive. To attain the rank of Builder in the Hive you must fill fourteen Foundation Cells (page 14, Hand Book) and thirty-six Structural Cells (*Ibid.*, page 16). When you have fulfilled all the requirements as Builder in the Hive, you have the rank conferred upon you and are entitled to add the two blue violets (meaning faithfulness) to the emblem on your sleeve. The colour of this rank is brown—fundamental—the colour of the body of the bee.

Second Rank: Gatherer of Honey. To attain this rank you must also fill fourteen Foundation Cells and thirty-six Structural Cells (see pages 36 and 38 of the Hand Book). When all the requirements have been filled, you receive the rank of Gatherer of Honey, and are entitled to add the queen bee to the emblem on your sleeve. The colour of this rank is light (or saxe) blue—the bees' favourite colour.

Third Rank: Keeper of the Bees. You are growing and developing day by day as life's activities unfold before you. Now you are ready to climb still further on the upward path of happy, useful girlhood. To become a Keeper of the Bees, you must fill sixteen Foundation Cells and thirty-six Structural Cells. Having done this and won a sufficient number of awards (page 53, Hand Book), you have earned the highest Bee-Hive rank and are entitled to become a Keeper of the Bees. Through your energy and perseverance you have earned the right to wear the Bee-Hive Girl's Chain of sterling silver; and if you are industrious enough to earn

seven shillings and sixpence, you may purchase and wear it for your very own. The colour of this rank is gold.

Bee-Lines and Merit Badges. These are recognition for additional work done while in the ranks and for further improvement after the ranks have been attained. They are given for special or extra work in each rank and in any field (see page 71, Hand Book). If you fill five cells in any field you receive one Bee-Line; and when you fill five other cells—in another field, say of religion, such as (page 60, Hand Book) *Be Loyal*, you receive one Merit Badge.

There is one Merit Badge and one Bee-Line given for each field. The other Merit Badges and Bee-Lines are gained likewise. The sections for filling cells for Merit Badges and Bee-Lines are found at the end of each of the three sets of Structural Cells. The Merit Badges are worn below the emblem on the left sleeve, and the Bee-Lines below them. Your own symbol may be embroidered on a pocket or in front as you prefer (see photograph in Hand Book).

When you have earned seven Merit Badges (page 72, Hand Book), you are entitled to wear the highest Bee-Hive award—the Worker's Pin, which is of solid gold. The price of this pin (ten shillings) you are to earn through your own endeavour.

Formation. The Bee-Line formation is first a straight line in which each girl has her special place and stands at attention, for all inspection, giving of seals, pins, and for promotions and so forth (see page 73 in the Hand Book).

Diploma. When your course is finished, after three years of successful, happy, upbuilding endeavour, you will be awarded a very beautiful diploma, which you may frame and keep always, as a constant reminder of your joyous Bee-Hive activity.

After Graduation: Bee-Keeper. Let us hope that now you have gained all this wonderful experience, you will pass it on and form a swarm of your own, becoming a real Bee-Keeper, or leader of a swarm. When you have formed your swarm you are entitled to wear the Bee-Keeper's Pin, not before (see page 72, Hand Book).

That every girl in all our missions may in time become enthusiastic Bee-Keepers, is my earnest wish for all of you.

EUDORA WIDTSOE

M. I. A. ORGANIZATION AND ORDER OF ACTIVITY

MUTUAL IMPROVEMENT ASSOCIATION activity falls naturally into two divisions; namely, the work which is done in the winter months—October to May inclusive—and that which is done in the summer months—June to September inclusive.

The winter program consists of three meetings per month for hard, consistent study of an outlined course, for which a class leader and assistant are regularly appointed and held responsible. One meeting per month is for "open night" exercises, which provide for relaxation and character-building recreation.

The summer program is of a lighter nature. Two meetings per month are delegated to a course of study, and two meetings—one for “open night” exercises and one for a possible educational trip—are devoted to the M. I. A. outdoor recreational program.

Where a fifth night occurs in any month the study program is followed unless some extra social event is needed in the Branch.

District and Branch M. I. A. officers should make certain that their associations are keeping in step with this outlined schedule.

Officers and Officers' Meetings.

The list of officers should be complete, if possible. Divide the responsibility. The more one does for a cause the more one loves it. The officers are: Superintendent, First Counselor, Second Counselor, Secretary, Treasurer, Class Leader—a most important office—and Song Leader or Chorister.

A monthly officers' meeting should be *insisted upon*, at which all necessary business may be transacted and assignments made. Any instructions from District officers may there be explained. A preview of the forthcoming lessons should be given by the class leader, so that all the officers may be conversant with the program. The entire month's schedule of events should be carefully planned and preparation made therefor.

The time for meeting is to be arranged to suit the convenience of the officers; the second Saturday of the month is suggested. A spirit of inspiration and unity is manifest when these meetings are maintained, and your work cannot prosper without it.

Model Program.

No M. I. A. can hope for success without conforming to a definite order of events. The greatest essential to successful meetings is careful advance preparation. If for any reason the superintendent cannot be present to open the meeting “on the dot” and conduct it according to schedule, he should be sure that one of his counselors is there to act in his stead. He is *remiss in his duty* if this is neglected. The *Auxiliary Guide* contains valuable suggestions.

The following is a model program, with suggestions for a regular M. I. A. meeting; it should begin *on time*:

- 8—8-20. Opening exercises. Brief slogan talk and one other interesting item, according to outline in the *Auxiliary Guide*, such as current events, vocal or instrumental selections.
- 8-20—9. Full class discussion of M. I. A. study course.
- 9—9-30. M Men and Bee-Hive girls separate for departmental work.
- 9-30—9-35. M Men and Bee-Hive Girls reassemble for closing exercises.

Be prompt! And don't forget—“variety is the spice of life.”

Model “Open Night” Program.

- 8—8-15. Opening song, prayer, slogan talk. (See *Auxiliary Guide*).
- 8-15—9. Program may include musical items, drama, comic sketch or dialogue, readings, pantomime or current events, etc.

9—9-15. Community songs, games, refreshments. Strenuous and quiet games should be used alternately. Never be boisterous. Light refreshments can be served by using either the "Pound Night" method—having each member bring a pound of something—or by having each member subscribe to an annual fund.

9-45—9-50. Closing exercises. Do not remain too long after dismissal; some are prone to criticise for keeping chapel or hall lights burning after ten o'clock. "Open nights" are most enjoyable when not allowed to run over two hours at the most.

Suggestions for educational trip or outing :

Make previous arrangements to be conducted through or admitted to some point of educational interest, such as, electric supply or fire brigade stations, telephone, stock or foreign exchanges, banks, food manufactories, mills, potteries, foundries, castles, cathedrals, abbeys, government or business offices and stores, railroad works, coke burning works and gas plants, cloth and lace weavers, shipping centres, docks, airports, oil refineries, warehouses, etc. The day can be concluded with games and a basket lunch in the park.

Model Bee-Hive Program.

If there are younger members, it is wise to meet before M. I. A. meeting—from seven to eight o'clock—so that the young girls may go home after the Bee-Hive program. No Bee-Hive girl should tolerate tardiness. One of the greatest virtues is to be dependable.

1. Bee-Hive song—with joy and *by heart*. 2. Prayer. 3. Roll call by Bee-Hive name. 4. Formation for inspection of costume, personal neatness and cleanliness. 5. Reports or any items of business. 6. Award of seals earned the previous week. 7. Lesson period (guides given in the Hand Book). 8. Closing prayer, or if the session is held as part of the M. I. A. program, sing "Taps" and reassemble for closing exercises.

"The seals should be awarded weekly as they are earned by the girls. In order to impress upon the public the character of the work done in the Bee-Hive, several occasions each season should be provided for conducting tests and making awards publicly, in a regular M. I. A. meeting or a special Bee-Hive meeting to which parents are invited."—(See Hand Book, page 12).

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN